

الْثُلَاثَانِ	مِمَّا تَرَكَ	وَإِنْ كَانُوا	إِخْوَةً	رَجَالًا
(are) two thirds	of what he left	and if they were	(many) brothers (and sisters)	male
وَنِسَاءً	فَلْيَذْكُرْ	مِثْلُ	حَظِّ	الْأُنثَيْنِ
and female	then the male (shall) have	like	(the) share	(of) the two females
يُبَيِّنُ اللَّهُ لَكُمْ	أَنْ تَضِلُّوا	وَاللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمٌ
Allah makes clear to you	lest you go astray	and Allah	of every thing	(is) All-Knower

### سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعْبِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَآمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَتَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

## Sūrah Al-Mā'idah (The Table spread with Food) 5

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrām* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allāh commands that which He wills. 2. O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrām* (of *Hajj* or '*Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harām* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwā* (virtue,

righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
بِهَيْمَةٍ	أُحِلَّتْ لَكُمْ	أَوْفُوا بِالْعُقُودِ	الَّذِينَ ءَامَنُوا	يَتَأَيُّهَا	
(the) beasts	are made lawful to you	fulfil the obligations	who believe	O (you)	
الصَّيْدِ	مُحِلِّي	عَلَيْكُمْ	إِلَّا مَا يَتَلَى	الْأَنْعَمِ	
(to) hunt	(you) are allowed	not to you	except what is recited	(of) cattle	
يَتَأَيُّهَا	مَا يَرِيدُ	إِنَّ اللَّهَ يَحْكُمُ	حَرَمٌ	وَأَنْتُمْ	
O (you)	what He wills	verily Allah decrees	(are in) state of Ihram	while you	
الْحَرَامِ	وَلَا الشَّهْرِ	لَا تُحِلُّوا شَعَائِرَ اللَّهِ	الَّذِينَ ءَامَنُوا		
Sacred	nor (of) the Month	violate not (the) Symbols (of) Allah	who believe		
وَلَا ءَامِينَ	وَلَا الْفُلَيْدِ	وَلَا الْهَدَى			
nor the people coming	nor (of) the garlanded	nor (of) the sacrificial animals			
وَرِضْوَانًا	مِنْ رَبِّهِمْ	يَبْتَغُونَ فَضْلًا	الْحَرَامِ	الْبَيْتِ	
and good pleasure	of their Lord	seeking (the) bounty	Sacred	(to) the House	
وَلَا يَجْرِمَنَّكُمْ	فَاصْطَادُوا	وَإِذَا حَلَلْتُمْ			
and let not lead you to transgression	then you may hunt	and when you finish the Ihram			
الْحَرَامِ	عَنِ الْمَسْجِدِ	أَنْ صَدُّوكُمْ	قَوْمٍ	شَنَآنُ	
Sacred	from the Mosque	that they stopped you	(of some) people	(the) hatred	
وَالْتَقَوُيْ	عَلَى الْبِرِّ	وَتَعَاوَنُوا	أَنْ تَعْتَدُوا		
and piety	in righteousness	and help you one another	that you transgress		
وَاتَّقُوا اللَّهَ	وَالْعُدْوَانَ	عَلَى الْإِثْمِ	وَلَا تَعَاوَنُوا		
and fear Allah	and transgression	in sin	and (do) not help one another		
	الْعِقَابِ	إِنَّ اللَّهَ شَدِيدُ			
	(in) punishment	verily Allah (is) Severe			



حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَبْسُ الدِّينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَأَخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخِصَّةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals – cattle – beast not slaughtered), blood, the flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on *An-Nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allāh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمْ	الْمَيْتَةُ	وَالْدَّمُ	وَلَحْمُ	الْخِنْزِيرِ	وَمَا
are forbidden to you	the carrion	and blood	and (the) flesh	(of) swine	and what
أَهْلَ	لِغَيْرِ اللَّهِ	بِهِ	وَالْمُنْخَنِقَةُ		
has been slaughtered as a sacrifice	to other than Allah	[which]	and (killed by) strangling		
وَالْمَوْقُوذَةُ	وَالْمُتَرَدِّيَةُ	وَالنَّطِيحَةُ	وَمَا		
and (by) a violent blow	and (by) a headlong fall	and (by) the goring of horns	and that		
أَكَلَ السَّبْعُ	إِلَّا مَا ذَكَّيْتُمْ	وَمَا ذُبِحَ			
devoured (by) a wild animal	except that slaughtered by you	and what is slaughtered			





تَعْلَمُونَهُنَّ	مِمَّا	عَلَّمَكُمُ اللَّهُ	فَكُلُوا	مِمَّا أَمْسَكْنَ
you teach them	of what	Allah has taught you	so you may eat	of what they catch
عَلَيْكُمْ	وَأَذْكُرُوا اسْمَ اللَّهِ	عَلَيْهِ	وَأَتَّقُوا اللَّهَ	
for you	but invoke (the) Name (of) Allah	on it	and fear Allah	
	إِنَّ اللَّهَ سَرِيعٌ	الْحِسَابِ		
	indeed Allah (is) Swift	(in) reckoning		

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفَحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

5. Made lawful to you this day are *At-Tayyibāt* [all kinds of *Halāl* (lawful) foods, which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allāh and in all the other Articles of Faith, i.e. His (Allāh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

الْيَوْمَ أُحِلَّ	لَكُمْ	الطَّيِّبَاتُ	وَطَعَامُ	
this Day are made lawful	to you	the good things	and (the) food	
الَّذِينَ أُوتُوا	الْكِتَابَ	حِلٌّ	لَكُمْ	وَطَعَامُكُمْ
(of) those who have been given	the Scripture	(is) lawful	to you	and your food

وَالْمُحْصَنَاتُ	مِنَ الْمُؤْمِنَاتِ	وَالْمُحْصَنَاتُ	هِنَّ	حُلٌّ
and chaste women	from believing women	and chaste women	to them	(is) lawful
ءَاتَيْتُمُوهُنَّ	إِذَا	أَوْتُوا الْكِتَابَ	مِنَ الَّذِينَ	
you have given them	when	before you have been given the Scripture	from those who	
أَخْدَانِ	وَلَا تَتَّخِذِي	غَيْرَ مُسْفِحِينَ	مُحْصِنِينَ	أُجُورَهُنَّ
(as) secret companions	nor taking (them)	lewdness	not desiring chastity	their bridal due
وَهُوَ	فَقَدْ حَبِطَ عَمَلُهُ	بِالْإِيمَانِ	وَمَنْ يَكْفُرْ	
and he	then indeed went to waste his work	in Faith	and who disbelieves	
مِنَ الْخَاسِرِينَ		فِي الْآخِرَةِ		
(will be) among the losers		in the Hereafter		

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ  
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً  
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ  
عَلَيْكُمْ مِّنْ حَرْجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ  
تَشْكُرُونَ ﴿٦﴾

6. O you who believe! When you intend to offer *As-Salāt* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janāba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Ghā'it* (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	إِذَا قُمْتُمْ	إِلَى الصَّلَاةِ
O (you)	who believe	when you stand up	for the prayer



فَاغْسِلُوا وُجُوهَكُمْ	وَأَيْدِيَكُمْ	إِلَى الْمَرَافِقِ	وَأَمْسَحُوا
then wash your faces	and your hands	upto the elbows	and wipe
بُرُءُوسِكُمْ	وَأَرْجُلَكُمْ	إِلَى الْكَعْبَيْنِ	وَإِنْ كُنْتُمْ
your heads	and (wash) your feet	upto the ankles	but if you are (in a state of)
جُنُبًا	فَاطْهَرُوا	وَإِنْ كُنْتُمْ مَرْضَىٰ	أَوْ
Janaba (ritual impurity)	then purify yourself	and if you are ill	on a journey or
أَوْ جَاءَ أَحَدٌ مِّنْكُم	مِّنَ الْغَائِطِ	أَوْ لَمَسْتُمُ النِّسَاءَ	
or has come one of you	from the toilet	or you have been in sexual contact (with) women	
فَلَمْ يَجِدُوا مَاءً	فَتَيَمَّمُوا صَعِيدًا	طَيِّبًا	فَأَمْسَحُوا
and you (did) not find water	then make Tayammum (with) earth	clean	then wipe
بُجُوهَكُمْ	وَأَيْدِيَكُمْ	مِنْهُ	لِيَجْعَلَ
your faces	and your hands	with it	to lay
عَلَيْكُمْ	مِّنْ حَرَجٍ	وَلَكِنْ يُرِيدُ	لِيُطَهِّرَكُمْ
upon you	any hardship	[and] but He wants	to purify you
		وَلِيُتِمَّ نِعْمَتَهُ	وَلِيُتِمَّ نِعْمَتَهُ
		and to complete His Favour	and to complete His Favour
عَلَيْكُمْ	لَعَلَّكُمْ تَشْكُرُونَ		
upon you	so that you may give thanks		

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

7. And remember Allāh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allāh. Verily, Allāh is All-Knower of that which is in the (secrets of your) breasts. 8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ	عَلَيْكُمْ	وَمِيثَاقَهُ	الَّذِي
and remember (the) Favour (of) Allah	upon you	and His Covenant	that
وَأَتَقَّكُمْ	إِذْ قُلْتُمْ	سَمِعْنَا	وَأَطَعْنَا
He bound you	when you said	we have heard	and we have obeyed
وَأَتَّقُوا اللَّهَ	عَلِيمُ ذَاتِ	الْصُّدُورِ	يَتَّيْهَا
and fear Allah	(is) All-Knower of what (is in)	the breasts	O (you)
الَّذِينَ ءَامَنُوا	لِلَّهِ شُهَدَاءَ	بِالْقِسْطِ	وَلَا يَجْرِمَنَّكُمْ
who believe	for Allah (as) witnesses	in equity	and may not drive you
شَتَانُ	قَوْمٍ عَلَى	أَلَّا تَعْدِلُوا	أَعْدِلُوا
(the) enmity	(of) a people to	that you (do) not do justice	deal justly
أَقْرَبُ	لِلتَّقْوَى	وَأَتَّقُوا اللَّهَ	إِنَّ اللَّهَ
(is) nearer	to piety	and fear Allah	indeed Allah
		خَيْرٌ لِّمَا تَعْمَلُونَ	أَنتَ اللَّهُ
		(is) Well-Aware of what you do	indeed Allah

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾ يَتَّيْهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

9. Allāh has promised those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). 10. And those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. 11. O you who believe! Remember the Favour of Allāh to you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So fear Allāh. And in Allāh let the believers put their trust.

وَعَدَ اللَّهُ	الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	لَهُمْ
Allah has promised	those who believed	and did good deeds	for them



وَالَّذِينَ كَفَرُوا	عَظِيمٌ	وَأَجْرٌ	مَغْفِرَةٌ
and those who disbelieved	great	and a reward	(there is) forgiveness
يَأْتِيهَا	الْجَحِيمُ	أَصْحَابُ	يَأْتَيْنَا
O (you)	(of) the Hell-fire	(will be the) dwellers	they
وَكَذَّبُوا	أَلَّذِينَ ءَامَنُوا	أَذْكُرُوا نِعْمَتَ اللَّهِ	عَلَيْكُمْ
and denied	who believe	remember (the) Favour (of) Allah	upon you
قَوْمٌ	أَن يَبْسُطُوا	إِلَيْكُمْ	أَيْدِيَهُمْ
a people	that they stretch	to you	their hands
عَنْكُمْ	وَأَتَقُوا اللَّهَ	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
from you	and fear Allah	and in Allah	so let the believers put their trust

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَءَاتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform As-Salāt (the prayers) and give Zakāt (obligatory charity) and believe in My Messengers; honour and assist them, and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

وَلَقَدْ أَخَذَ اللَّهُ	مِيثَاقَ	بَنِي	إِسْرَءِيلَ	وَبَعَثْنَا
and verily Allah took	a covenant	(from the) Children	(of) Israel	and We appointed
مِنْهُمْ	اثْنَيْ عَشَرَ	نَقِيبًا	وَقَالَ اللَّهُ	إِنِّي
among them	twelve	leaders	and Allah said	certainly I am
مَعَكُمْ				with you

لَئِنْ أَقَمْتُمُ الصَّلَاةَ	وَأَتَيْتُمُ الزَّكَاةَ	وَأَمَنْتُمْ	بُرْسُلِي
if you established the prayer	and you paid Zakat	and you believed	in My Messengers
وَعَزَّزْتُمُوهُمْ	وَأَقْرَضْتُمُ اللَّهَ قَرْضًا	حَسَنًا	
and you assisted them	and you lent a loan (to) Allāh	good	
لَأَكْفِرَنَّ عَنْكُمْ	سَيِّئَاتِكُمْ	وَلَأَدْخِلَنَّكُمْ	
I would certainly efface from you	your evil deeds	and would surely admit you	
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	فَمَنْ كَفَرَ
(to) Gardens	flowing under them	the rivers	but who disbelieved
مِنْكُمْ	فَقَدْ ضَلَّ	سَوَاءً	السَّبِيلِ ﴿١٣﴾
among you	then indeed he has gone astray	(from the) Right	Way

فِيمَا نَقَضِهِمْ مِيثَقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا نَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves Al-Muhsinūn (good-doers).

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience); and Allāh will inform them of what they used to do.

فِيمَا نَقَضِهِمْ	مِيثَقَهُمْ	لَعْنَهُمْ	وَجَعَلْنَا قُلُوبَهُمْ
then for their breach	(of) their covenant	We cursed them	and We made their hearts



فَقَسِيَةً	يُحَرِّفُونَ الْكَلِمَ	عَنْ مَوَاضِعِهِ	وَنَسُوا حَظًّا
hard	they change the words	from their context	and they forgot a part
مِمَّا ذُكِّرُوا	بِهِ	وَلَا تَزَالُ	تَطَّلِعُ عَلَى خَائِنَةٍ
of what they were admonished	of it	and you will not cease	to discover
مِنْهُمْ	إِلَّا قَلِيلًا	مَنْهُمْ	فَاعْفُ عَنْهُمْ
from them	except a few	of them	but forgive them
يُحِبُّ الْمُحْسِنِينَ ﴿١٦﴾	وَمِنَ الَّذِينَ قَالُوا	إِنَّا	نَصْرَىٰ
loves the good-doers	and from those who said	indeed we	(are) Christians
أَخَذْنَا مِيثَقَهُمْ	فَنَسُوا حَظًّا	مِمَّا ذُكِّرُوا	بِهِ
We took their covenant	but they forgot a (good) part	of that they were admonished	of it
فَأَغْرَيْنَا بَيْنَهُمُ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	إِلَى يَوْمِ الْقِيَمَةِ
so We aroused among them	the enmity	and the hatred	(of) Resurrection till (the) Day
وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ	بِمَا كَانُوا	يَصْنَعُونَ ﴿١٧﴾	
and soon Allah shall inform them	of what they had been	doing	

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ān). 16. Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to a

straight way (Islamic Monotheism).

يَا أَهْلَ	الْكِتَابِ	قَدْ جَاءَكُمْ	رَسُولُنَا
O People	(of) the Scripture	indeed has come to you	Our Messenger
يُبَيِّنُ لَكُمْ	كَثِيرًا	مِمَّا كُنْتُمْ	تُخْفُونَ مِنَ الْكِتَابِ
he makes clear to you	much	of that you used to	conceal from the Scripture
وَيَعْقُوبُ	عَنْ كَثِيرٍ	قَدْ جَاءَكُمْ	مِنْ اللَّهِ نُورٌ وَكِتَابٌ
and passes	over much	surely has come to you	from Allah a light and a Book
مُبِينٌ	يَهْدِي بِهِ اللَّهُ	مَنْ اتَّبَعَ	رِضْوَانَهُ
clear	Allah guides with it	(those) who sought	His Good Pleasure
سُبُلَ	السَّلَامِ	وَيُخْرِجُهُمْ	مِنَ الظُّلُمَاتِ إِلَى النُّورِ
(to the) ways	(of) peace	and He brings them out	from the darkness to the light
بِإِذْنِهِ	وَيَهْدِيهِمْ	إِلَى صِرَاطٍ	مُسْتَقِيمٍ
by His Will	and He guides them	to a way	straight

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ، وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam (Mary). Say (O Muhammad ﷺ): "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is Able to do all things.

لَقَدْ كَفَرَ الَّذِينَ	قَالُوا إِنَّ اللَّهَ	هُوَ	الْمَسِيحُ	ابْنُ
indeed those who disbelieved	said verily Allah	[He]	(is) the Messiah	son



مَرِيَمَ	قُلْ	فَمَنْ يَمْلِكُ	مِنْ اللَّهِ شَيْئًا	إِنْ أَرَادَ
(of) Mary	say	who then has power	the least against Allah	if He decided
أَنْ يُهْلِكَ الْمَسِيحَ	أَبْنِ	مَرِيَمَ	وَأُمَّهُ	وَمَنْ
that He were to destroy the Messiah	son	(of) Mary	and his mother	and (those) who
فِي الْأَرْضِ	جَمِيعًا	وَلِلَّهِ	مُلْكُ	الْسَّمَوَاتِ
(are) on the earth	all	and to Allah (belongs)	(the) dominion	(of) the heavens
وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	يَخْلُقُ	مَا يَشَاءُ
and the earth	and what	(is) between them	He creates	what He wills
				وَاللَّهُ
				and Allah
	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ	
	over every	thing	(is) All-Powerful	

وَقَالَتِ الْيَهُودُ وَالنَّصْرَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّوهُ، قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يَأْتِلُ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

18. And (both) the Jews and the Christians say: "We are the children of Allāh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). 19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear to you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner." But now has come to you a bringer of glad tidings and a warner. And Allāh is Able to do all things.

وَقَالَتِ الْيَهُودُ	وَالنَّصْرَى	نَحْنُ	أَبْنَاءُ اللَّهِ	وَأَحِبَّوهُ
and said the Jews	and the Christians	we (are)	(the) children (of) Allah	and His beloved

قُلْ	فَلِمَ يَعْذِبُكُمْ	يَذُنُوبِكُمْ	بَلْ أَنْتُمْ	بَشَرٌ
say	why then He punishes you	for your sins	nay you (are but)	human beings
مِمَّنْ خَلَقَ	يَغْفِرُ	لِمَنْ يَشَاءُ	وَيُعَذِّبُ	
from those He has created	He forgives	[to] whom He wills	and He punishes	
مَنْ يَشَاءُ	وَلِلَّهِ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ
whom He wills	and to Allah (belongs)	(the) dominion	(of) the heavens	and the earth
وَمَا	بَيْنَهُمَا	وَالِيهِ	الْمَصِيرُ	يَتَأَهَّلُ
and what	(is) between them	and to Him	(is) the (eventual) return	0 people
الْكِتَابِ	فَدَجَاءَكُمْ	رَسُولُنَا	يُبَيِّنُ لَكُمْ	
(of) the Scripture	surely has come to you	Our Messenger	he makes clear to you	
عَلَى فِتْرَةٍ	مِنَ الرُّسُلِ	أَنْ تَقُولُوا	مَا جَاءَنَا	
[on] (after) an interval	of the Messengers	lest you say	has not come to us	
مِنْ بَشِيرٍ	وَلَا نَذِيرٍ	فَقَدْ جَاءَكُمْ		
any bearer of glad tidings	and not a warner	but surely (now) has come to you		
بَشِيرٌ	وَنَذِيرٌ	وَاللَّهُ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ
a bearer of glad tidings	and a warner	and Allah	over every	(is) All-Powerful

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾ يَنْقُومِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدَحُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

20. And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the Favour of Allāh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Ālamīn (mankind and jinn of your time-period, in the past)." 21. "O my people! Enter the holy land (Palestine) which Allāh has assigned to you and turn not back (in fight); for then you will be returned as losers." 22. They said:



“O Mūsā (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter.”

وَإِذْ قَالَ	مُوسَىٰ	لِقَوْمِهِ	يَقُومِ
and (remember) when said	Moses	to his people	O my people
أَذْكُرُوا نِعْمَةَ اللَّهِ	عَلَيْكُمْ	إِذْ جَعَلَ	فِيكُمْ
remember (the) Favour (of) Allah	upon you	when He made	among you
أَنْبِيََاءَ	وَجَعَلَكُمْ	مُلُوكًا	وَمَا أَعْطَاكُمْ
Prophets	and made you	kings	what He had not given
أَحَدًا	مِّنَ الْعَالَمِينَ	يَقُومِ	أَدْخُلُوا الْأَرْضَ
(to) anyone	of the worlds	O my people	enter the land
الَّتِي كَتَبَ اللَّهُ	لَكُمْ	وَلَا تَرْتَدُّوا	عَلَىٰ أَدْبَارِكُمْ
which Allah has ordained	for you	and turn not	on your backs
فَنَنْقَلِبُوا	خَاسِرِينَ	قَالُوا يَمُوسَىٰ	إِنَّ فِيهَا
then you will turn about	losers	they said O Moses	in it verily
قَوْمًا	جَبَّارِينَ	وَأِنَّا	حَتَّىٰ يَخْرُجُوا
(are) a people	ferocious	and indeed we	until they depart
مِنْهَا	فَإِنْ يَخْرُجُوا	مِنْهَا	فَإِنَّا
from it	but if they depart	from it	then certainly We
			(would) enter (it)

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مِّنَ الْمُؤْمِنِينَ ﴿٢٣﴾ قَالُوا يَمُوسَىٰ إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هُنَا قَاعِدُونَ ﴿٢٤﴾

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were يوشع وکلاب Yūsha' and Kālab) said: “Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allāh if you are believers indeed.” 24. They said: “O Mūsā (Moses)! We shall never enter it as long as they are there. So, go you and your Lord and fight you two,

we are sitting right here."

قَالَ رَجُلَانِ		مِنَ الَّذِينَ يَخَافُونَ		أَنْعَمَ اللَّهُ عَلَيْهِمَا	
said two men		of those who were frightened		Allah had favoured on whom	
أَدْخُلُوا عَلَيْهِمُ	الْبَابَ	فَإِذَا	دَخَلْتُمُوهُ	فَإِنَّكُمْ	
enter upon them	(through) the gate	and when	you entered it	then indeed you	
غَالِبُونَ	وَعَلَى اللَّهِ	فَتَوَكَّلُوا	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧﴾	قَالُوا يَا مُوسَى	
(will be) victors	and in Allah	so put your trust	if you are believers	they said O Moses	
إِنَّا	لَنْ نَدْخُلَهَا	أَبَدًا	مَا دَامُوا	فِيهَا	فَاذْهَبْ أَنْتَ
indeed we	shall never enter it	ever	as long as they are	in it	so go you
وَرَبُّكَ	فَقَاتِلَا	إِنَّا	هَهُنَا	قَلْعُدُونَ ﴿٢٨﴾	
and your Lord	and fight you two	indeed we (are)	(right) here	sitting	

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُنْقَبَلْ مِنَ الْآخَرِ قَالَ لَا قُتِلْنَاكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

25. He [Mūsā (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)!" 26. (Allāh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)." 27. And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam (Hābīl and Qābīl – Abel and Cain) in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allāh accepts only from those who are *Al-Muttaqūn* (the pious)."

قَالَ رَبِّ	إِنِّي	لَا أَمْلِكُ	إِلَّا نَفْسِي
he said O my Lord	indeed I	(do) not have control	except (on) myself



وَأَخِي	فَأَفَرِّقْ بَيْنَنَا	وَبَيْنَ	الْقَوْمِ	الْفَاسِقِينَ ﴿٢٥﴾
and my brother	so distinguish between us	and between	the people	[the] transgressors
قَالَ فَإِنَّهَا	مُحَرَّمَةٌ	عَلَيْهِمْ	أَرْبَعِينَ	سَنَةً
He said then indeed it	(will be) forbidden	to them	(for) forty	years
يَتِيهُونَ فِي الْأَرْضِ	فَلَا تَأْسَ	عَلَى الْقَوْمِ		
they will wander (in distraction) in the earth	so (do) not grieve	over the people		
الْفَاسِقِينَ ﴿٢٦﴾	وَاتْلُ	عَلَيْهِمْ	نَبَأًا	أَبْنَى
[the] transgressors	and recite	to them	(the) story	(of) Adam
بِالْحَقِّ	إِذْ قَرَّبَا	قُرْبَانًا	فَنُقِبِلَ	مِنْ أَحَدِهِمَا
in truth	when both offered	a sacrifice	and it was accepted	from one of them
وَلَمْ يُنْقَبَلْ	مِنَ الْآخَرِ	قَالَ	لَأَقْتُلَنَّكَ	قَالَ
but was not accepted	from the other	he said	surely I will kill you	he said
إِنَّمَا يَتَقَبَّلُ اللَّهُ		مِنَ الْمُتَّقِينَ ﴿٢٧﴾		
verily Allah accepts		from the pious		

لِيَنْبَسُطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ  
 الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِنَّمَا فَتُكُونُ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاؤُ  
 الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ، فَاصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾ فَبَعَثَ  
 اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ، كَيْفَ يُؤَرِّى سَوْءَةَ أَخِيهِ قَالَ يُؤَيِّلَتِي أَعَجَزْتُ أَنْ  
 أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَرِّى سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the 'Ālamīn (mankind, jinn, and all that exists)." 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zālimūn (wrongdoers)." 30. So, the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. 31. Then Allāh sent

a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

لَئِنْ بَسَطْتَ	إِلَيَّ	يَدَكَ	لِنَقُتْلَنِي	مَا أَنَا	بِبَاسِطٍ
if you stretched	against me	your hand	so that you kill me	I (shall) not	stretch
يَدِي	إِلَيْكَ	لَأَقْتُلَنَّكَ	إِنِّي أَخَافُ اللَّهَ	رَبِّ الْعَالَمِينَ	
my hand	against you	so that I kill you	(for) indeed I fear Allah	(the) Lord (of) the worlds	
إِنِّي أُرِيدُ	أَنْ تَبُوءَ	بِإِثْمِي	وَأِثْمِكَ	فَتَكُونُ	
verily I desire	that you be laden	with my sin	and your sin	so you become	
مِنْ أَصْحَابِ	النَّارِ	وَذَلِكَ	جَزَاؤُا	الظَّالِمِينَ	
of (the) dwellers	(of) the Fire	and that	(is the) reward	(of) the wrongdoers	
فَطَوَّعَتْ	لَهُ،	نَفْسُهُ،	قَتَلَ	أَخِيهِ	فَقَتَلَهُ،
then prompted	him	his (evil) soul	killing	(of) his brother	so he killed him
فَأَصْبَحَ	مِنَ الْخَاسِرِينَ	فَبَعَثَ اللَّهُ غُرَابًا	يَبْحَثُ فِي الْأَرْضِ		
and became	(one) of the losers	then Allah sent a crow	scratching [in] the earth		
لِيُرِيَهُ،	كَيْفَ يُورِي	سَوْءَةَ	أَخِيهِ	قَالَ يَوَيْلَیَّ	
to show him	how he may hide	(the) dead body	(of) his brother	he said woe to me	
أَعَجَزْتُ	أَنْ أَكُونَ مِثْلَ	هَذَا الْغُرَابِ	فَأُورِي سَوْءَةَ		
(am) I not able?	that I could be like	this crow	and could hide (the) dead body		
أَخِي	فَأَصْبَحَ	مِنَ النَّادِمِينَ			
(of) my brother	then he became	from those who regretted			

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾



32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allāh by committing the major sins) in the land!

مَنْ قَتَلَ	أَنَّهُ	إِسْرَءِيلَ	عَلَى بَنِي	ذَلِكَ كَتَبْنَا	مِنْ أَجْلِ
who killed	that	(of) Israel	for (the) Children	that We ordained	because of
فِي الْأَرْضِ	أَوْ فُسَادٍ	نَفْسٍ	بِغَيْرِ	نَفْسًا	
in the earth	or (for) mischief	a person	without (he having killed)	a person	
أَحْيَاهَا	وَمَنْ	جَمِيعًا	فَكَأَنَّمَا قَتَلَ النَّاسَ		
saved its life	and who	all	then (it would be) as if he killed mankind		
وَلَقَدْ	جَمِيعًا	فَكَأَنَّمَا أَحْيَا النَّاسَ			
and verily	all	then (it would be) as if he had saved life (of) mankind			
مَنْهُمْ	إِنَّ كَثِيرًا	ثُمَّ	يَا لَبِئْسَتِ	رُسُلَنَا	جَاءَتْهُمْ
of them	indeed many	yet	with clear signs	Our Messengers	came to them
	لَمُسْرِفُونَ ﴿٣٢﴾	بَعْدَ	ذَلِكَ	فِي الْأَرْضِ	
	(are) surely those who committed excesses	in the earth	that	after	

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

33. The recompense of those who wage war against Allāh and His Messenger (ﷺ) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the

Hereafter. 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.

إِنَّمَا جَزَاءُ		الَّذِينَ يُحَارِبُونَ		اللَّهِ وَرَسُولَهُ	
only (the) reward		(of) those who wage war		(against) Allah and His Messenger	
وَيَسْعَوْنَ	فِي الْأَرْضِ	فَسَادًا	أَن يُقْتَلُوا	أَوْ يُصَلَّبُوا	
and spread	in the earth	mischief	(is) that they are killed	or they are crucified	
أَوْ تُقَطَّعَ أَيْدِيهِمْ	وَأَرْجُلُهُمْ	مِّنْ خَلْفٍ	أَوْ يُنْفَوْنَ	مِنَ الْأَرْضِ	
or cut off their hands	and their feet	from opposite (sides)	or be exiled	from the land	
ذَٰلِكَ	لَهُمْ	خِزْيٌ	فِي الدُّنْيَا	وَلَهُمْ	فِي الْآخِرَةِ
that	for them	(is) disgrace	in this world	and for them	in the Hereafter
عَذَابٌ	عَظِيمٌ	إِلَّا الَّذِينَ تَابُوا	مِنْ قَبْلِ	أَن تَقْدَرُوا	
(is) a torment	great	except those who repented	before	[that] you have power	
عَلَيْهِمْ	فَاعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ	رَّحِيمٌ	
over them	so you (should) know	that Allah	(is) All-Forgiving	Most Merciful	

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ ۚ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا نُقِيلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

35. O you who believe! Do your duty to Allāh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.



يَتَأْتِيهَا	الَّذِينَ آمَنُوا	اتَّقُوا اللَّهَ	وَابْتَغُوا	إِلَيْهِ	الْوَسِيلَةَ
O (you)	who believe	fear Allah	and seek	to Him	approach
وَجَاهِدُوا	فِي سَبِيلِهِ	لَعَلَّكُمْ تُفْلِحُونَ	إِنَّ الَّذِينَ كَفَرُوا		
and strive hard	in His Way	so that you may succeed	verily those who disbelieved		
لَوْ أَنَّهُمْ	لَهُمْ	مَا	فِي الْأَرْضِ	جَمِيعًا	وَمِثْلَهُ
if	they had	what	(is) in the earth	all	and like of it
لَيَفْتَدُوا	بِهِ	مِنْ عَذَابٍ	يَوْمَ	الْقِيَمَةِ	مَا
that they ransom	with it	from (the) torment	(of the) Day	(of) Resurrection	not
نُقْبِلَ مِنْهُمْ	وَهُمْ	عَذَابٌ	أَلِيمٌ	يُرِيدُونَ	
will be accepted from them	and for them	(is) a torment	painful	they would wish	
أَن يَخْرُجُوا	مِنَ النَّارِ	وَمَا هُمْ	بِخَارِجِينَ	مِنْهَا	وَلَهُمْ
that they come out	of the Fire	but not they	will come out	of it	and for them
		عَذَابٌ	مُّقِيمٌ		
		(is) a torment	lasting		

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ  
 حَكِيمٌ ﴿٢٨﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ  
 رَّحِيمٌ ﴿٢٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَعْفُو لِمَنْ  
 يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise. 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him (accept his repentance). Verily, Allāh is Oft-Forgiving, Most Merciful. 40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allāh is Able to do all things.

وَالسَّارِقُ	وَالسَّارِقَةُ	فَأَقْطَعُوا أَيْدِيَهُمَا	جَزَاءُ
and male thief	and female thief	so cut off their hands	(as) a recompense
بِمَا كَسَبَ	نَكَالًا مِّنَ اللَّهِ	وَاللَّهُ	
for what they have earned	an exemplary punishment from Allah	and Allah	
عَزِيزٌ	حَكِيمٌ	فَن تَابَ	مِّن بَعْدِ
(is) All-Mighty	All-Wise	but whoever repented	after
وَأَصْلَحَ	فَإِنَّ اللَّهَ	يَتُوبُ عَلَيْهِ	إِنَّ اللَّهَ
and mended (his ways)	then surely Allah	would relent towards him	indeed Allah
غَفُورٌ	رَّحِيمٌ	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ
(is) All-Forgiving	Most Merciful	(do) you not know?	that Allah
مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	يُعَذِّبُ
(the) dominion	(of) the heavens	and the earth	He punishes
وَيَغْفِرُ	لِمَن يَشَاءُ	وَاللَّهُ	عَلَى كُلِّ شَيْءٍ
and He forgives	[to] whom He wills	and Allah	over every
			thing
			(is) All-Powerful

يَتَّيِّهَا الرِّسُولُ لَا يَحْزَنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا  
 ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ  
 سَمَّعُونَ لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْتُوكَ يَحْرِفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ  
 إِن أُوْتِينَا هَذَا فَخُذُوهُ وَإِن لَّمْ تُوْتُوهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ  
 مِنْ اللَّهِ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ  
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

41. O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies – listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then



beware!" And whomsoever Allāh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

يَتَأْتِيهَا	الرَّسُولُ	لَا يَحْزَنُكَ	الَّذِينَ يُسْكِرُونَ	فِي الْكُفْرِ
0	Messenger	let not grieve you	those who race each other	into disbelief
مِنَ الَّذِينَ قَالُوا	ءَامَنَّا	بِأَفْوَاهِهِمْ	وَلَمْ تُؤْمِن قُلُوبُهُمْ	
of those who said	we believed	with their mouths	but their hearts (did) not believe	
وَمِنَ الَّذِينَ هَادُوا	سَمِعُونَ	لِالْكُذِبِ	سَمِعُونَ	
and of those who have become jews	(are) listeners	to falsehood	listeners	
لِقَوْمٍ	ءَاخَرِينَ	لَمْ يَأْتَوْكَ	يُحَرِّفُونَ الْكَلِمَ	مِنْ بَعْدِ
to people	others	(who) have not come to you	they change the words	after
مَوَاضِعَهُ	يَقُولُونَ	إِنْ أُوتِيتُمْ هَذَا	فَخُذُوهُ	
their context (has been determined)	they say	if you are given this	[so] you take it	
وَإِنْ	لَمْ تُؤْتَوْهُ	فَاحْذَرُوا	وَمَنْ	يُرِدُ اللَّهَ فِتْنَتَهُ
but if	you are not given this	then beware	and whom	Allah wills to put [him] into error
فَلَنْ تَمْلِكَ	لَهُ	مِنْ اللَّهِ شَيْئًا	أُولَئِكَ	
then you shall never be able (to do)	for him	anything against Allah	those	
الَّذِينَ	لَمْ يُرِدِ اللَّهُ	أَنْ يُطَهِّرَ قُلُوبَهُمْ	لَهُمْ	
(are) the ones whom	Allah (did) not want	that He purifies their hearts	for them	
فِي الدُّنْيَا	خِزْيٌ	وَلَهُمْ	فِي الْآخِرَةِ	عَذَابٌ عَظِيمٌ
in this world	(is) disgrace	and for them	in the Hereafter	great

سَمِعُونَ لِلْكَذِبِ أَكَلُونَ لِلشُّحِّ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ

يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٢﴾

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly. 43. But how do they come to you for decision while they have the Taurāt (Torah), in which is the (plain) Decision of Allāh; yet even after that, they turn away. For they are not (really) believers.

سَمَّعُونَ	لِلْكَذِبِ	أَكَلُونَ	لِلشَّحَةِ	فَإِنْ جَاءُوكَ
listeners	to falsehood	devourers	of forbidden earnings	so if they come to you
فَأَحْكَمْ بَيْنَهُمْ	أَوْ أَعْرِضْ	عَنْهُمْ	وَإِنْ تَعْرِضْ	
then (either) judge between them	or turn away	from them	and if you turn away	
عَنْهُمْ	فَلَنْ يَضُرَّوكَ	شَيْئًا	وَإِنْ حَكَمْتَ	
from them	then they shall never harm you	(in) anything	and if you (decide to) judge	
فَأَحْكَمْ بَيْنَهُمْ	بِالْقِسْطِ	إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٣﴾		
then judge between them	with justice	verily Allah loves the just ones		
وَكَيْفَ	يُحْكِمُونَكَ	وَعِنْدَهُمْ	الْتَّوْرَةَ	
and how	they appoint you a judge	while (they have) with them	the Torah	
فِيهَا	حُكْمُ اللَّهِ	ثُمَّ يَتَوَلَّوْنَ	مِنْ بَعْدِ	ذَلِكَ
wherein	(is the) Decision (of) Allah	yet they turn away	(even) after	that
	وَمَا أُولَئِكَ	بِالْمُؤْمِنِينَ ﴿٤٤﴾		
	and those (are) not	the believers		

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا تَخْشَوْا اللَّهَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾



44. Verily, We did send down the Taurāt (Torah) [to Mūsā (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged for the Jews. And the rabbis and the priests [also judged for the Jews by the Taurāt (Torah) after those Prophets], for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn* (i.e. disbelievers – of a lesser degree as they do not act on Allāh's Laws).

وَنُورٌ	هُدًى	فِيهَا	التَّوْرَةَ	إِنَّا أَنْزَلْنَاهَا
and light	(was) guidance	wherein	the Torah	verily We have sent down
لِلَّذِينَ هَادُوا	الَّذِينَ أَسْلَمُوا	النَّبِيِّينَ	يَحْكُمُ بِهَا	
for those who became Jews	who had submitted	the Prophets	(used to) judge with it	
بِمَا أَسْتَحْفِظُوا	وَالرَّبَّانِيُونَ	وَالْأَحْبَارُ		
for what they were entrusted protection	and the scholars	and the rabbis		
شُهَدَاءَ	عَلَيْهِ	وَكَانُوا	مِنْ كِتَابِ اللَّهِ	
witnesses	to it	and they were	of (the) Book (of) Allah	
ثَمَنًا	بِأَيِّ	وَلَا تَشْتَرُوا	وَإِخْشَونَ	فَلَا تَخْشَوُا النَّاسَ
(for) a price	My Verses	and sell not	but fear Me	so fear not the people
بِمَا أَنْزَلَ اللَّهُ	لَمْ يَحْكَمْ	وَمَنْ	قَلِيلًا	
by what Allah has sent down	(does) not judge	and whoever	little	
الْكَافِرُونَ	هُمْ	فَأُولَئِكَ		
(are) the disbelievers	[they]	then those		

وَكُنَّا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ. وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾ وَفَقِينَا عَلَىٰ أَنَّا نَشْرِيهِمْ بِعِيسَى ابْنِ مَرْيَمَ مِصْدَقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمِصْدَقًا

لَمَّا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the *Zālimūn* (polytheists and wrongdoers – of a lesser degree). 46. And in their footsteps, We sent 'Īsā (Jesus), son of Maryam (Mary), confirming the Taurāt (Torah) that had come before him, and We gave him the Injīl (Gospel), in which was guidance and light and confirmation of the Taurāt (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqūn* (the pious).

وَكُنَّا	عَلَيْهِمْ	فِيهَا	أَنَّ النَّفْسَ	بِالنَّفْسِ	وَالْعَيْنَ
and We ordained	for them	in it (therein)	that life	for life	and eye
بِالْعَيْنِ	وَالْأَنْفَ	بِالْأَنْفِ	وَالْأُذُنَ	بِالْأُذُنِ	وَاللِّسَنَ
for eye	and nose	for nose	and ear	for ear	and tooth
وَالْجُرُوحَ	قِصَاصٌ	فَمَن تَصَدَّقَ	بِهِ	فَهُوَ	
and (for) wounds	(is) retribution	so whoever forgoes	it	then it (will be)	
كَفَّارَةً	لَّهُ	وَمَن	لَّمْ يَحْكَمْ	بِمَا أُنْزَلَ اللَّهُ	
an expiation	for him	and whoever	(did) not judge	by what Allah has sent down	
فَأُولَٰئِكَ	هُمْ	الظَّالِمُونَ ﴿٦٧﴾	وَقَفِينَا	عَلَىٰ أَثَرِهِمْ	
then those (are)	they	(who are) the wrongdoers	and We sent	in their footsteps	
يَعِيسَى	أَبْنِ	مَرْيَمَ	مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ
Jesus	son	(of) Mary	confirming	what	(had come) before him
وَأَتَيْنَاهُ	الْإِنْجِيلَ	فِيهِ	هُدًى	وَنُورٌ	
and We gave him	the Gospel	in which	(was) guidance	and light	
وَمُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	مِنَ التَّوْرَةِ	وَهُدًى	
and confirming	what	(had come) before him	of the Torah	and a guidance	
			لِّلْمُتَّقِينَ ﴿٦٨﴾	وَمَوْعِظَةً	
			for the pious	and an admonition	



وَلِيَحْكُمُ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
 الْفَاسِقُونَ ﴿٤٧﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ  
 وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ  
 لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ  
 فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ  
 تَخْتَلِفُونَ ﴿٤٨﴾

47. Let the people of the Injil (Gospel) judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed (then) such (people) are the *Fāsiqūn* [the rebellious i.e. disobedient (of a lesser degree) to Allāh]. 48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) in truth, confirming the Scripture (Books) that came before it and *Muhaiminan* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ.

وَلِيَحْكُمُ	أَهْلُ	الْإِنْجِيلِ	بِمَا أَنْزَلَ اللَّهُ	فِيهِ
and let judge	(the) people	(of) the Gospel	by what Allah has sent down	in it
وَمَنْ	لَمْ يَحْكَمْ	بِمَا أَنْزَلَ اللَّهُ	فَأُولَئِكَ	
and whoever	(did) not judge	by what Allah has sent down	then those (are)	
هُمْ	الْفَاسِقُونَ ﴿٤٧﴾	وَأَنْزَلْنَا	إِلَيْكَ	الْكِتَابَ بِالْحَقِّ
they	(who are) the transgressors	and We have sent down	to you	in truth the Book
مُصَدِّقًا	لِمَا	بَيْنَ يَدَيْهِ	مِنْ الْكِتَابِ	وَمُهَيْمِنًا عَلَيْهِ
confirming	what	(had come) before it	of the Book	and a watcher over it
فَاحْكُم	بَيْنَهُمْ	بِمَا أَنْزَلَ اللَّهُ	وَلَا تَتَّبِعْ	
so judge	between them	by what Allah has sent down	and follow not	

أَهْوَاءَهُمْ	عَمَّا	جَاءَكَ	مِنَ الْحَقِّ	لِكُلِّ جَعَلْنَا
their vain desires	against what	has come to you	of the truth	for each We have prescribed
مِنْكُمْ	شِرْعَةً	وَمِنْهَا جَاءَ	وَلَوْ شَاءَ اللَّهُ	لَجَعَلَكُمْ
of you	a law	and a clear way	and if Allah willed	surely He would have made you
أُمَّةً	وَاحِدَةً	وَلَكِنْ	لِيَبْلُوَكُمْ	فِي مَا
community	one	[and] but	to test you	in what
فَاسْتَبِقُوا الْخَيْرَاتِ	إِلَى اللَّهِ مَرْجِعُكُمْ	جَمِيعًا	فَيُنَبِّئُكُمْ	
so compete in good works	to Allah (is) your return	all	then He will inform you	
بِمَا كُنتُمْ		فِيهِ تَخْلَفُونَ		
of what you were		differing concerning it		

وَأَن أُحْكَمَ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

49. And so judge (you O Muhammad ﷺ) among them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's Will is to punish them for some sins of theirs. And truly, most of men are *Fāsiqūn* (rebellious and disobedient to Allāh). 50. Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allāh for a people who have firm Faith.

وَأَن أُحْكَمَ بَيْنَهُمْ		بِمَا أَنزَلَ اللَّهُ	
and that you judge between them		by what Allah has sent down	
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ		وَاحْذَرْهُمْ	
and follow not their vain desires		lest they tempt you away	
عَنْ بَعْضِ		إِلَيْكَ	
from some		to you	
مَا أَنزَلَ اللَّهُ		(of) what Allah has sent down	



فَاعْلَمْ	أَنَّهُ يَرْيُدُ اللَّهُ	أَن يُصِيبَهُمْ	بِبَعْضٍ	ذُنُوبِهِمْ
then know	only Allah wills	that He punishes them	for some	(of) their sins
وَإِنْ كَثِيرًا	مِّنَ النَّاسِ	لَفَاسِقُونَ ﴿٥١﴾	أَفَحُكَمَ	
and indeed many	of the people	(are) surely transgressors	then (do) the judgement?	
الْجَهْلِيَّةِ	يَبْغُونَ	وَمَنْ	أَحْسَنُ مِنَ اللَّهِ	حُكْمًا
(of) ignorance	they seek	and who	(is) better than Allah	(in) judgement
	لِقَوْمٍ	يُوقِنُونَ ﴿٥٢﴾		
	for a people	having firm Faith		

يَتَّيِبُهَا لَ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ خَشِيَ أَنْ تَصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ تَدْمِينًا ﴿٥٢﴾

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them as *Auliya'*, then surely, he is one of them. Verily, Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers and unjust).  
 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا الْيَهُودَ	وَالنَّصَرَىٰ	أَوْلِيَاءَ
O (you)	who believe	take not the Jews	and the Christians	(as) allies
بَعْضُهُمْ	أَوْلِيَاءَ	بَعْضٍ	وَمَنْ	مِّنْكُمْ
some of them	(are) allies	(of) others	and who	of you
فَإِنَّهُ	مِنْهُمْ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ	
then indeed he	(is one) of them	verily Allah	(does) not guide the people	

الظَّالِمِينَ ﴿٥١﴾	فَرَى الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	يُسْرِعُونَ فِيهِمْ
wrongdoers	and you see those	in whose hearts	(is) disease	they hurry to them
يَقُولُونَ	نَخْشَى	أَنْ تُصِيبَنَا	دَآئِرَةٌ	فَعَسَى اللَّهُ
they say	we fear	that may befall us	a misfortune	but perhaps Allah
يَأْتِي بِالْفَتْحِ	أَوْ أَمْرٍ	مِّنْ عِنْدِهِ	فَيُصْبِحُوا	
He brings victory	or a decision	from His Presence	then they will become	
	عَلَى مَا أَسْرَوْا	فِي أَنْفُسِهِمْ	نَدِيمِينَ ﴿٥٢﴾	
	for what they concealed	in themselves	regretful	

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. 54. O you who believe! Whoever from among you turns back from his religion (Islam), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fear the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

وَيَقُولُ	الَّذِينَ ءَامَنُوا	أَهَؤُلَاءِ	الَّذِينَ أَقْسَمُوا بِاللَّهِ
and will say	those who believed	(are) these?	the ones who swore by Allah
جَهْدَ	أَيْمَانِهِمْ	إِنَّهُمْ	لَمَعَكُمْ
strongest	(of) their oaths	that they	certainly (are) with you
حَبِطَتْ أَعْمَالُهُمْ	فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾	يَتَأْتِيهَا	
their deeds have gone to waste	and they have become (the) losers	O (you)	



الَّذِينَ ءَامَنُوا	مَنْ يَرْتَدَّ	مِنْكُمْ	عَنْ دِينِهِ	فَسَوْفَ يَأْتِي اللَّهُ
who believe	whoever turns back	of you	from his religion	then soon Allah shall bring
يَقَوْمٍ	يُحِبُّهُمْ	وَيُحِبُّونَهُ	أَذِلَّةٍ	عَلَى الْمُؤْمِنِينَ
a people	whom He loves	and who love Him	humble	towards the believers
عَلَى الْكَافِرِينَ	يُجَاهِدُونَ	فِي سَبِيلِ اللَّهِ	وَلَا	
towards the disbelievers	they fight	in (the) way (of) Allah	and (do) not	
يَخَافُونَ لَوْمَةً	لَا يَمِيزُ	ذَلِكَ	فَضْلُ اللَّهِ	يُؤْتِيهِ
they fear (the) blame	(of) a blamer	that	(is the) Grace (of) Allah	He grants [it]
مَنْ يَشَاءُ	وَاللَّهُ	وَسِعَ	عَلِيمٌ	
(to) whom He wills	and Allah	(is) Vast in resources	All-Knowing	

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٧﴾

55. Verily, your *Walī* (Protector or Helper) is none other than Allāh, His Messenger (ﷺ), and the believers, – those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and they are *Rāki'ūn* (those who bow down or submit themselves with obedience to Allāh in prayer). 56. And whosoever takes Allāh, His Messenger (ﷺ), and those who have believed, as Protectors, then the party of Allāh will be the victorious. 57. O you who believe! Take not as *Auliya'* (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allāh if you indeed are true believers.

الَّذِينَ	وَالَّذِينَ ءَامَنُوا	وَرَسُولُهُ	إِنَّمَا وَلِيُّكُمُ اللَّهُ
those who	and those who believe	and His Messenger	your friend (is) only Allah
رَاكِعُونَ	وَهُمْ	وَيُؤْتُونَ الزَّكَاةَ	يُقِيمُونَ الصَّلَاةَ
(are) those who bow down	and they	and give Zakat	establish the prayer

وَمَنْ يَتَوَلَّ اللَّهَ		وَرَسُولَهُ		وَالَّذِينَ آمَنُوا	
and whoever takes Allah as friends		and His Messenger		and those who believe	
فَإِنَّ حِزْبَ اللَّهِ	هُمْ	الْغَالِبُونَ	يَتَأْتِيهَا	الَّذِينَ آمَنُوا	
then indeed (the) party (of) Allah	[they]	(will be) the victorious	O (you)	who believe	
لَا تَتَّخِذُوا	الَّذِينَ اتَّخَذُوا	دِينَكُمْ	هُزُوعًا	وَلَعِبًا	
take not	those who take	your religion	(as) a mockery	and fun	
مِنَ الَّذِينَ	أُوتُوا الْكِتَابَ	مِنْ قَبْلِكُمْ	وَالْكَافِرَ		
from those who	have been given the Scripture	before you	and the disbelievers		
أَوْلِيَاءَ	وَاتَّقُوا اللَّهَ	إِنْ كُنْتُمْ مُؤْمِنِينَ			
(as) allies	and fear Allah	if you are (true) believers			

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوعًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَتَاهَل الْكِتَابُ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾

58. And when you proclaim the call for *As-Salāt* [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not. 59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allāh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fāsiqūn* [rebellious and disobedient (to Allāh)]?" 60. Say (O Muhammad ﷺ to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allāh: those (Jews) who incurred the Curse of Allāh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tāghūt* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."



وَاِذَا نَادَيْتُمْ	إِلَى الصَّلَاةِ	اتَّخَذُوهَا	هُزُؤًا	وَلَعِبًا	ذَلِكَ
and when you call	for the prayer	they take it	(as) a mockery	and fun	this
بِأَنَّهُمْ	قَوْمٌ لَا يَعْقِلُونَ	قُلْ يَٰٓأَهْلَ	الْكِتَابِ		
(is) because they	(are) a people (who do) not understand	say O people	(of) the Scripture		
هَلْ تَقْتُمُونَ	مِنَّا إِلَّا	أَنۢءَا مَنَّا	بِٱللَّهِ	وَمَا أُنزِلَ	
(do) you oppose?	[of] us	that we believe	in Allah	and what has been sent	
إِلَيْنَا	وَمَا أُنزِلَ	مِن قَبْلُ	وَأَنۢءَا أَكْثَرُكُمْ	فَنَسِيْقُونَ	
to us	and what was sent	before (us)	and indeed most of you	(are) transgressors	
قُلْ	هَلْ أُنَبِّئُكُمْ	بِشَرِّ	مِّنْ ذَٰلِكَ	مُثَوِّبَةً	عِنْدَ ٱللَّهِ
say	(shall) I inform you?	of worse	than that	(regarding) recompense	with Allah
مَنْ	لَّعَنَهُ ٱللَّهُ	وَعَصِبَ	عَلَيْهِ	وَجَعَلَ	
whom	Allah cursed	and He became angry	with him	and He transformed	
مِنْهُمْ	ٱلْقِرَدَّةَ	وَالْخَنَازِيرَ	وَعِبَدَ ٱلطَّاغُوتِ		
(some) of them	(to) monkeys	and swines	and (who) worshipped the false deities		
أُولَٰئِكَ	شَرُّ	مَكَانًا	وَأَضَلُّ	عَنْ سَوَاءٍ	ٱلسَّبِيلِ
those	(are) worse	(in) rank	and more astray	from (the) Right	Way

وَإِذَا جَاءُوكُمْ قَالُوا ءَاٰمَنَّا وَقَدْ دَخَلُوا بِٱلْكَفْرِ وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۚ وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكْتُمُونَ ﴿٦١﴾  
وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي ٱلْإِثْمِ وَٱلْعُدْوَانِ وَٱكْلِهِمُ ٱلسُّحْتَ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٦٢﴾ لَوْلَا  
يَنْهَاهُمُ ٱلرَّبَّانِيُّونَ وَٱلْأَحْبَارُ عَنْ قَوْلِهِمُ ٱلْإِثْمَ وَٱكْلِهِمُ ٱلسُّحْتَ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٦٣﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allāh knows all what they were hiding. 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and *Ribā* (usury)]. Evil indeed is that which they have been doing. 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

وَإِذَا	جَاءُوكُمْ	قَالُوا	ءَامَنَّا	وَقَدْ دَخَلُوا
and when	they come to you	they say	we believed	and verily they entered
بِالْكَفْرِ	وَهُمْ	قَدْ خَرَجُوا	بِهِ	وَاللَّهُ أَعْلَمُ
with disbelief	and they	verily went out	with it	and Allah knows
بِمَا كَانُوا	يَكْتُمُونَ ﴿٦١﴾	وَتَرَى كَثِيرًا	مِّنْهُمْ	يُسْرِعُونَ فِي الْإِثْمِ
[of] (all) what they were	hiding	and you see many	of them	hurrying in sin
وَالْعُدْوَانَ	وَأَكْلِهِمْ	السُّحْتَ	لَيْسَ	
and transgression	and devouring	the forbidden earnings	evil indeed is	
مَا كَانُوا	يَعْمَلُونَ ﴿٦٢﴾	لَوْلَا يَنْهَاهُمْ	الرَّبَّيْنِ	وَالْأَحْبَارُ
what they have been	doing	why not forbid them	the rabbis	and the scholars
عَنْ قَوْلِهِمْ	الْإِثْمَ	وَأَكْلِهِمْ	السُّحْتَ	
from their uttering	sinful (words)	and their devouring	the forbidden earnings	
لَيْسَ	مَا كَانُوا	يَصْنَعُونَ ﴿٦٣﴾		
evil indeed is	what they have been	contriving		

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعُدَاةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ كُلَّمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

64. The Jews say: "Allāh's Hand is tied up (i.e. He does not give and spend of His bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allāh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the *Mufsidūn* (mischief-makers).



وَقَالَتِ الْيَهُودُ	يَدُ اللَّهِ	مَغْلُولَةٌ	غُلَّتْ أَيْدِيهِمْ
and the Jews said	Hand (of) Allah	(is) fettered	their hands are fettered
وَلُعِنُوا	بِمَا قَالُوا	بِلِ يَدَاهُ	مَبْسُوطَتَانِ
and they have been cursed	for what they have said	by His Hands	(are) outspread
يُنْفِقُ	كَيْفَ يَشَاءُ	وَلَيَزِيدَنَّ كَثِيرًا	مِنْهُمْ
He spends	as He wills	and definitely increases many	of them
مَا أُنْزِلَ	إِلَيْكَ	مِنْ رَبِّكَ	طُغْيَانًا
what has been sent down	to you	from your Lord	(in their) rebellion
وَالْقَيْنَا بَيْنَهُمُ	الْعَدُوَّةَ	وَالْبَغْضَاءَ	إِلَى يَوْمِ
and We have cast among them	enmity	and hatred	till (the) Day
كُلَّمَا	أَوْقَدُوا نَارًا	لِلْحَرْبِ	وَيَسْعَوْنَ
whenever	they kindled fire	of war	and they (always) strive
فِي الْأَرْضِ	فَسَادًا	وَاللَّهُ	لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٥﴾
on the earth	(to spread) mischief	and Allah	(does) not like the mischief-makers

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَآ دَخَلَتْهُمْ جَنَّتِ  
النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِّن رَّبِّهِمْ لَأَكَلُوا مِن  
فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ) and warded off evil (sin, ascribing partners to Allāh) and had become *Al-Muttaqūn* (the pious), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). 66. And if only they had acted according to the *Taurāt* (Torah), the *Injil* (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ān), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad ﷺ as 'Abdullāh bin Salām ؑ), but many of them do evil deeds.

وَلَوْ	أَنَّ أَهْلَ	الْكِتَابِ	ءَامَنُوا	وَأَتَّقُوا
and if	[that] (the) people	(of) the Scripture	believed	and feared (Allah)
لَكَفَرْنَا	عَنْهُمْ	سَيِّئَاتِهِمْ	وَلَا دَخَلْنَاهُمْ	
We would have surely effaced	from them	their evils	and would have surely admitted	them
جَنَّاتٍ	النَّعِيمِ	وَلَوْ	أَنَّهُمْ	أَقَامُوا التَّوْرَةَ
(to) Gardens	(of) bliss	and if	[that] they	had observed the Torah
وَالْإِنْجِيلَ	وَمَا أُنْزِلَ	إِلَيْهِمْ	مِنْ رَبِّهِمْ	
and the Gospel	and what had been sent	to them	from their Lord	
لَاكُلُوا	مِنْ فَوْقِهِمْ	وَمِنْ تَحْتِ	أَرْجُلِهِمْ	
they would surely have gotten provision	from above them	and from beneath	their feet	
مَنْهُمْ	أُمَّةٌ	مُقْتَصِدَةٌ	وَكَثِيرٌ	مِنْهُمْ سَاءَ مَا يَعْمَلُونَ
among them	(are) a people	moderate	and many	of them evil is what they are doing

يَأْتِيهَا الرِّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَٰ أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

67. O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve. 68. Say: (O Muhammad ﷺ) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injīl (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ān)." Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

يَأْتِيهَا	الرِّسُولُ	بَلِّغْ	مَا أُنْزِلَ	إِلَيْكَ	مِنْ رَبِّكَ
O	Messenger	convey	what has been sent down	to you	from your Lord



وَأَن لَّمْ تَفْعَلْ		فَمَا بَلَغَتْ رِسَالَتَهُ	
and if		then you have not conveyed His Message	
وَاللَّهُ يَعْصِمُكَ	مِنَ النَّاسِ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ
and Allah will protect you	from the people	indeed Allah	(does) not guide the people
الْكَافِرِينَ ﴿٦٧﴾	قُلْ	يَا أَهْلَ	لَسْتُمْ عَلَى شَيْءٍ
disbelievers	say	O people	you are not on anything
حَتَّى تَقِيمُوا التَّوْرَةَ		وَمَا أُنْزِلَ	
till you observe the Torah		and what has been sent down	
مِّن رَّبِّكُمْ	وَلَيَزِيدَنَّ	كَثِيرًا مِّنْهُمْ	مَا أُنْزِلَ
from your Lord	and would certainly increase	of them many	what has been sent down
إِلَيْكَ	مِن رَّبِّكَ	طُغَيْنَا	فَلَا تَأْسَ
to you	from your Lord	(in) rebellion	and disbelief
عَلَى الْقَوْمِ		الْكَافِرِينَ ﴿٦٨﴾	
over the people		disbelievers	

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصْرِيُّ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي  
إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا  
كَذَّبُوا وَفِرَيقًا يَقْتُلُونَ ﴿٧٠﴾

69. Surely, those who believe (in the Oneness of Allāh, in His Messenger Muhammad ﷺ and all that was revealed to him from Allāh), and those who are the Jews and the Sabians and the Christians, - whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.

وَالَّذِينَ هَادُوا	وَالصَّابِئُونَ	وَالنَّصْرَى	إِنَّ الَّذِينَ آمَنُوا
and those who became Jews	and Sabians	and Christians	indeed those who believed
وَالْيَوْمِ	وَعَمِلَ صَالِحًا	وَالْآخِرِ	مَنْ آمَنَ بِاللَّهِ
and the Day	and did good deeds	the Last	whoever believed in Allah
وَلَا هُمْ يَحْزَنُونَ ﴿٦٦﴾	لَقَدْ أَخَذْنَا مِيثَاقَ	عَلَيْهِمْ	فَلَا خَوْفٌ
nor they shall grieve	verily We took (the) covenant	on them	then (shall be) no fear
وَأَرْسَلْنَا	إِلَيْهِمْ	إِسْرَءِيلَ	بَنِي
and We sent	to them	(of) Israel	(of the) Children
رَسُولٌ	بِمَا	جَاءَهُمْ	كُلَّمَا
a Messenger	with what	came to them	whenever
وَفَرِيقًا يَقْتُلُونَ ﴿٧١﴾	فَرِيقًا كَذَّبُوا		
and a group (of them) they kill	a group (of them) they denied		

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنَىٰ إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is All-Seer of what they do.  
72. Surely, they have disbelieved who say: "Allāh is the Messiah [ʿĪsā (Jesus)], son of Maryam (Mary)." But the Messiah [ʿĪsā (Jesus)] said: "O Children of Israel! Worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zālimūn* (polytheists and wrongdoers) there are no helpers.

وَصَمُوا	فَعَمُوا	أَلَّا تَكُونَ فِتْنَةً	وَحَسِبُوا
and they became deaf	so they became blind	that (there) will not be a trial	and they thought



ثُمَّ تَابَ اللَّهُ		عَلَيْهِمْ		ثُمَّ عَمُوا	
then Allah turned		to them (with forgiveness)		but (again) became blind	
وَصَمُّوا		كَثِيرٌ	مِّنْهُمْ	وَاللَّهُ	بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧٦﴾
and became deaf		many	of them	and Allah	(is) All-Seer of what they do
لَقَدْ كَفَرَ		الَّذِينَ قَالُوا		إِنَّ اللَّهَ هُوَ	
surely disbelieved		those who said		indeed Allah (is) He (Who is)	
ابْنُ مَرْيَمَ		وَقَالَ الْمَسِيحُ	يَبْنَى	إِسْرَءِيلَ	أَعْبُدُوا اللَّهَ
(of) Mary son		but the Messiah said	O Children	(of) Israel	worship Allah
رَبِّي		وَرَبَّكُمْ	إِنَّهُ	مَنْ يُشْرِكْ بِاللَّهِ	
my Lord		and your Lord	verily [he]	whoever sets partners with Allah	
فَقَدْ حَرَّمَ اللَّهُ		عَلَيْهِ	الْجَنَّةَ	وَمَأْوَاهُ	النَّارُ
then indeed Allah has forbidden		to him	Paradise	and his abode	(will be) the Fire
وَمَا		لِلظَّالِمِينَ		مِنْ أَنْصَارٍ ﴿٧٧﴾	
and (there are) not		for the wrongdoers		any helpers	

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحِدٌ وَإِنْ لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ، وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٨﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ أَنْظِرْ كَيْفَ بُيِّنَ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ ﴿٧٩﴾

73. Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." But there is no *Ilāh* (god) (none who has the right to be worshipped) but One *Ilāh* (God – Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. 74. Will they not turn with repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful. 75. The Messiah [‘Isā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that

passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e. she believed in the Words of Allāh and His Books]. They both used to eat food (as any other human being, while Allāh does not eat). Look how We make the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

لَقَدْ كَفَرَ	الَّذِينَ قَالُوا	إِنَّ اللَّهَ ثَالِثٌ	ثَلَاثَةٌ
verily disbelieved	those who said	indeed Allah (is the) third	(of the) three
وَمَا	مِنْ إِلَهِ	إِلَّا إِلَهُ	وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا
and (there is) no	[of] Ilah (god)	except Ilah (God)	they desist not and if One
عَمَّا يَقُولُونَ	لَيَمَسَنَّ الَّذِينَ	كَفَرُوا مِنْهُمْ	
from what they are saying	certainly shall befall on those who	disbelieved among them	
عَذَابٌ	أَلِيمٌ	أَفَلَا يَتُوبُونَ	إِلَى اللَّهِ
a torment	painful	(will) they not then turn (in repentance)?	to Allah
وَيَسْتَغْفِرُونَ	وَاللَّهُ	عَفُورٌ	رَحِيمٌ
and ask for His forgiveness	and Allah	(is) All-Forgiving	Most Merciful
مَا الْمَسِيحُ	أَبْنُ مَرْيَمَ	إِلَّا رَسُولٌ	قَدْ خَلَتْ
(was) not the Messiah	son (of) Mary	except a Messenger	certainly have passed away
مِنْ قَبْلِهِ	الرُّسُلُ	وَأُمُّهُ	صِدِّيقَةٌ
before him	the Messengers	and his mother	(was) a woman of truth
كَانَا	يَأْكُلَانِ الطَّعَامَ	أَنْظُرْ	كَيْفَ بَيِّنْ لَهُمْ
they both used to	eat the food	see	how We make clear to them
الْآيَاتِ	ثُمَّ أَنْظُرْ	أَنِّي يُؤْفَكُونَ	
the signs	and see	how they are deluded away	

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾ قُلْ يَٰٓأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾



76. Say (O Muhammad ﷺ to mankind): "How do you worship besides Allāh something which has no power either to harm or benefit you? But it is Allāh Who is the All-Hearer, the All-Knower." 77. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

قُلْ	أَتَعْبُدُونَ	مِنْ دُونِ اللَّهِ	مَا لَا يَمْلِكُ	لَكُمْ
say	(do) you worship?	besides Allah	something which neither has power	for you
ضَرًّا	وَلَا نَفْعًا	وَاللَّهُ	هُوَ السَّمِيعُ	الْعَلِيمُ
(to) harm	nor (to) benefit	and Allah	[He] (is) All-Hearing	All-Knowing
أَلِكْتَبِ	لَا تَغْلُوا	فِي دِينِكُمْ	غَيْرَ	الْحَقِّ
(of) the Scripture	exceed not (the) limits	in your religion	other than	the truth
وَلَا تَتَّبِعُوا أَهْوَاءَ	قَوْمٍ	قَدْ ضَلُّوا	مِنْ قَبْلُ	
and (do) not follow (the) desires	(of) a people	certainly who went astray	before	
وَأَضَلُّوا كَثِيرًا	وَضَلُّوا	عَنْ سَوَاءٍ	السَّبِيلِ	
and they misled many	and strayed	from (the) Right	Path	

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. 79. They used not to forbid one another from *Al-Munkar* (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. 80. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which

their own selves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide.

لُعِنَ	الَّذِينَ كَفَرُوا	مِنْ بَنِي إِسْرَءِيلَ	عَلَى لِسَانِ
were cursed	those who disbelieved	of (the) Children	by (the) tongue
دَاوُدَ	وَعِيسَى ابْنِ مَرْيَمَ	ذَلِكَ	بِمَا عَصَوْا
(of) David	and Jesus son	(of) Mary	(because) of what they disobeyed
وَكَانُوا	يَعْتَدُونَ	كَانُوا لَا	يَتَنَاهَوْنَ عَنْ مُنْكَرٍ
and they were	transgressing	they did not	forbid each other from wrong deeds
فَعَلُوهُ	لَيْسَ	مَا كَانُوا	يَفْعَلُونَ
which they committed	evil indeed was	what they used to	do
تَرَى كَثِيرًا	مِنْهُمْ	يَتَوَلَّوْنَ	الَّذِينَ كَفَرُوا
you see many	of them	they make friends (with)	those who disbelieved
لَيْسَ	مَا قَدَّمَتْ	هُمْ	أَنْ سَخَطَ اللَّهُ
evil indeed is	what has been sent forth	for them	(for) that Allah became angry
عَلَيْهِمْ	وَفِي الْعَذَابِ	هُمْ	خَالِدُونَ
with them	and in the torment	they	(shall) abide forever

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ ذَلِكَ بَأَنَّ مِنْهُمْ قِسِيَّيْنَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

81. And had they believed in Allāh, and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh). 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikūn*, and you will find the nearest in love to the believers (Muslims)



those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

وَمَا أُنزِلَ	وَالنَّبِيِّ	يُؤْمِنُونَ بِاللَّهِ	وَلَوْ كَانُوا
and what has been sent down	and the Prophet	believed in Allah	and if they had
مِنْهُمْ	وَلَكِنْ كَثِيرًا	أَوْلِيَاءَ	مَا اتَّخَذُوهُمْ
of them	[and] but many	(as) friends	they would have not taken them
إِلَيْهِ	فَسِيفُونَ	لَتَجِدَنَّ أَشَدَّ	النَّاسِ
to him	(are) disobedient (to Allah)	verily you will find most hostile	(among) the people
عَدَاوَةً	لِّلَّذِينَ آمَنُوا	الْيَهُودَ	وَالَّذِينَ أَشْرَكُوا
(in) enmity	to those who have believed	the Jews	and those who set partners (with Allah)
وَلَتَجِدَنَّ أَقْرَبَهُم	مَّوَدَّةً	لِّلَّذِينَ آمَنُوا	
and verily you will find nearest of them	(in) love	to those who have believed	
إِنَّا	نَصَرِيَّ	ذَٰلِكَ بِأَنَّ	مِنْهُمْ
we	(are) Christians	that (is) because	among them
وَرُهْبَانًا	وَأَنَّهُمْ	لَا يَسْتَكْبِرُونَ	
and monks	and that they	are not arrogant	

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. 84. "And why should we not believe in Allāh and in that which has come to us of the truth (Islamic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad ﷺ and his Companions ﷺ)."

وَإِذَا سَمِعُوا	مَا أُنزِلَ	إِلَى الرَّسُولِ	تَرَى أَعْيُنُهُمْ
and when they hear	what has been sent down	to the Messenger	you see their eyes
تَفِيضُ مِنَ الدَّمْعِ	مِمَّا عَرَفُوا	مِنَ الْحَقِّ	يَقُولُونَ
overflow with tears	of what they have recognised	of the truth	they say
رَبَّنَا ءَامَنَّا	فَاكْتُبْنَا	مَعَ الشَّاهِدِينَ ﴿٨٣﴾	وَمَا لَنَا
our Lord we have believed	so write us down	with the witnesses	and what
لَا نُؤْمِنُ بِاللَّهِ	وَمَا	جَاءَنَا	مِنَ الْحَقِّ وَنَطْمَعُ
we believe not in Allah	and (in) that which	has come to us	of the truth and we wish
أَنْ يُدْخِلَنَا	رَبُّنَا	مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾	
that will admit us (in Paradise)	our Lord	with the people	[the] righteous

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾



85. So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinūn (the good-doers). 86. But those who disbelieved and denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the Tayyibāt (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.

فَأَنْبَهُهُمُ اللَّهُ	بِمَا قَالُوا	جَنَّاتٍ	تَجْرَى مِنْ تَحْتِهَا
so Allah rewarded them	for what they said	Gardens	flowing under them
الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَذَلِكَ
the rivers (streams)	they (would) abide forever	in it (therein)	and that
جَزَاءُ	الْمُحْسِنِينَ	وَالَّذِينَ كَفَرُوا	وَكَذَبُوا
(is the) reward	(of) the good-doers	and those who disbelieved	and denied
أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ	يَأْتِيهَا
those	(are the) dwellers	(of) the Fire	O (you)
طَيِّبَاتٍ	مَا أَحَلَّ اللَّهُ	لَكُمْ	وَلَا تَعْتَدُوا
(the) good things	which Allah has made lawful	to you	and transgress not
إِنَّ اللَّهَ	لَا يُحِبُّ	الْمُعْتَدِينَ	
indeed Allah	(does) not like	the transgressors	

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُهَا إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كَسَوْتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّرةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٦﴾

88. And eat of the things which Allāh has provided for you, lawful and good,

and fear Allāh in Whom you believe. 89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masākīn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allāh makes clear to you His *Ayāt* (evidences, proofs, verses, lessons, signs, revelations, etc.) that you may be grateful.

وَكُلُوا	مِمَّا	رَزَقَكُمُ اللَّهُ	حَلَالًا طَيِّبًا	وَاتَّقُوا اللَّهَ	الَّذِي
and eat	of what	Allah has provided you	good lawful	and fear Allah	Whom
أَنْتُمْ	بِهِ	مُؤْمِنُونَ	لَا يُؤَاخِذُكُمُ اللَّهُ	بِالْغَوْرِ	
you	in Him	(are) believers	Allah will not call you to account	of futile	
فِي أَيْمَانِكُمْ	وَلَكِنْ يُؤَاخِذُكُمْ	بِمَا			
in your oaths	[and] but He will call you to account	for what			
عَقَّدْتُمُ الْأَيْمَانَ	فَكَفَّرْتُمُوهَا	إِطْعَامُ	عَشْرَةَ	مَسْكِينٍ	
you earnestly swore (in) oaths	so its expiation	(is) feeding	ten	needy persons	
مِنْ أَوْسَطٍ	مَا	تُطْعَمُونَ أَهْلِيكُمْ	أَوْ كَسَوْتُهُمْ	أَوْ تَحْرِيرُ	
of average	(of) what	you feed your families	or clothing them	or freeing	
رَقَبَةٍ	فَمَنْ	لَمْ يَجِدْ	فَصِيَامُ	ثَلَاثَةَ	أَيَّامٍ ذَلِكَ
(of) a slave	but who	(did) not find (that)	then fasting	(of) three	days that
كَفَّرَ	أَيْمَانَكُمْ	إِذَا حَلَفْتُمْ	وَأَحْفَظُوا أَيْمَانَكُمْ		
(is the) expiation	(of) your oaths	when you have sworn	and keep your oaths		
كَذَلِكَ يبينُ اللَّهُ	لَكُمْ	آيَاتِهِ	لَعَلَّكُمْ تَشْكُرُونَ		
thus Allah makes clear	to you	His Signs	so that you may give thanks		

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ  
لَعَلَّكُمْ تَفْلَحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ



وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩٠﴾

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansāb*, and *Al-Azlām* (arrows for seeking luck or decision) are abominations of *Shaitān*'s (Satan's) handiwork. So avoid (strictly all) that (abominations) in order that you may be successful. 91. *Shaitān* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from *As-Salāt* (the prayer). So, will you not then abstain?

يَأْتِيهَا	الَّذِينَ آمَنُوا	إِنَّمَا الْخَمْرُ	وَالْمَيْسِرُ
O (you)	who believe	verily the intoxicants	and game of chance (gambling)
وَالْأَنْصَابُ	وَالْأَزْلَمُ	رِجْسٌ	مِنْ عَمَلٍ
and sacrifices at altars	and divining arrows	(are) abominations	of handiwork
الشَّيْطَانِ	فَاجْتَنِبُوهُ	لَعَلَّكُمْ تَفْلِحُونَ ﴿٩١﴾	إِنَّمَا يُرِيدُ الشَّيْطَانُ
(of) Satan	so avoid it	so that you may attain success	Satan wants only
أَنْ يُوقِعَ بَيْنَكُمْ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	فِي الْخَمْرِ
that he excites between you	enmity	and hatred	with intoxicants
وَالْمَيْسِرِ	وَيُصَدِّكُمْ	عَنْ ذِكْرِ اللَّهِ	
and games of chance (gambling)	and hinder you	from (the) remembrance (of) Allāh	
وَعَنِ الصَّلَاةِ	فَهَلْ أَنْتُمْ	مُنْتَهُونَ ﴿٩٢﴾	
and from the prayer	so (will) you?	(be of those) who abstain	

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾  
لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

92. And obey Allāh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansāb*, or *Al-Azlām*) and fear Allāh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. 93. Those who believe and do

righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from things forbidden by Him), and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with *Ihsān* (perfection). And Allāh loves the good-doers.

وَأَطِيعُوا اللَّهَ		وَأَطِيعُوا الرَّسُولَ		وَأَحْذَرُوا <sup>٥٤</sup>		فَإِنْ تَوَلَّيْتُمْ	
and obey Allah		and obey the Messenger		and beware		but if you turn away	
فَاعْلَمُوا		عَلَى رَسُولِنَا		الْبَلَّغُ		الْمُيِّنُ <sup>٥٥</sup>	
only		upon Our Messenger		(is) the conveyance		plain	
ثُمَّ تَوَلَّيْتُمْ		وَعَمِلُوا الصَّالِحَاتِ		جُنَاحٌ		فِيمَا طَعِمُوا	
then they fear (Allah)		and did righteous deeds		any sin		for what they ate	
وَوَءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		ثُمَّ اتَّقَوْا		إِذَا مَا اتَّقَوْا	
and believe		and do righteous deeds		then they fear (Allah)		when they fear (Allah)	
وَوَءَامَنُوا		وَأَحْسَنُوا <sup>٥٦</sup>		وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ <sup>٥٧</sup>			
and believe		then they fear (Allah)		and do good		and Allah loves the good-doers	

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَّهُمْ اللَّهُ شَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَن أَعْدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ<sup>٥٤</sup> يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْنَلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِ<sup>٥٥</sup> عَفَا اللَّهُ عَمَّا سَلَفَ وَمَن عَادَ فَيَنْقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ<sup>٥٦</sup>

94. O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allāh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of *Ihrām* [for Hajj or 'Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, camel) equivalent to the



one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masākīn* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is All-Mighty, All-Able of Retribution.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	لِيَبْلُوَنَّكُمْ اللَّهُ	بِشَيْءٍ	مِّنَ الصَّيْدِ
0 (you)	who believe	surely Allah will try you	with something	of the game
تَنَالُهُ	أَيْدِيكُمْ	وَرِمَاحُكُمْ	لِيَعْلَمَ اللَّهُ	مَنْ
which can be taken	(by) your hands	and your lances	so that Allah knows	who
يَخَافُهُ	بِالْغَيْبِ	فَمَنْ أَعْتَدَى	بَعْدَ ذَلِكَ	فَلَهُ
fears Him	in the unseen	then whoever transgressed	after	then for him
عَذَابٌ	أَلِيمٌ	يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ
(is) a torment	painful	0 (you)	who believe	when you kill not the game
حَرَمٌ	وَمَنْ	قَتَلَهُ	مِنْكُمْ	مُتَعَمِّدًا
(are) in (a state of) Ihram	and whosoever	killed it	of you	intentionally
مِثْلُ	مَاقْتُلَ	مِنَ النَّعَمِ	يَحْكُمُ بِهِ	ذَوَا عَدْلٍ
(is) like	what he killed	of the cattle	judged by	among you two just men
هَدْيًا	بَلَغَ	الْكَعْبَةِ	أَوْ كَفَّرَةً	طَعَامٌ
an offering	brought	(to) the Ka'bah	or expiation	(of) needy feeding
أَوْ عَدَلٌ	ذَلِكَ	صِيَامًا	لِيَذُوقَ وَبَالَ	أَمْرِهِ
or equivalent	(to) that	fasting	so that he tastes heaviness	(of) his deed
عَفَا اللَّهُ	عَمَّا سَلَفَ	وَمَنْ عَادَ	فَيَنْقِمُ اللَّهُ	
Allah pardoned	what has passed	but who repeated (it)	then Allah will take retribution	
مِنْهُ	وَاللَّهُ	عَزِيزٌ	ذُو أَنْتِقَامٍ	
from him	and Allah	(is) All-Mighty	Lord of Retribution	

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ، مَتَّعَالِكُمْ وَلِلسَّيَّارَةِ وَحَرَّمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ

حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٧﴾

96. Lawful to you is (the pursuit of) water game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrām* (for *Hajj* or '*Umrah*'). And fear Allāh to Whom you shall be gathered back. 97. Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g., *Hajj* and '*Umrah*') for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals, marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is All-Knower of each and everything.

أَحِلَّ لَكُمْ	صَيْدُ	الْبَحْرِ	وَطَعَامُهُ.	مَتَعًا	لَكُمْ
lawful to you is	game	(of) water (sea)	and its eating	(as) provision	for you
وَاللَّسْيَارَةَ	وَحَرَّمَ	عَلَيْكُمْ	صَيْدُ	الْبَرِّ	مَا دُمْتُمْ
and for the travellers	but is forbidden	to you	hunting	(on) land	while you are
حُرْمًا	وَاتَّقُوا اللَّهَ	الَّذِي	إِلَيْهِ تُحْشَرُونَ ﴿٦٦﴾		
in (a state of) Ihram	and fear Allah	(to) Whom	[to Him] you shall be gathered		
جَعَلَ اللَّهُ الْكَعْبَةَ	الْبَيْتَ	الْحَرَامَ	قِيَمًا	لِلنَّاسِ	
Allah has made the Ka'bah	the House	Sacred	an establishment	for people	
وَالشَّهْرَ	الْحَرَامَ	وَالْهَدْيَ	وَالْقَلَائِدَ	ذَلِكَ	
and the Month	Sacred	and the animals of offerings	and the garlanded	this (is)	
لِتَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ	مَا	فِي السَّمَوَاتِ	وَمَا	
so that you may know	that Allah knows	what	(is) in the heavens	and what	
فِي الْأَرْضِ	وَأَنَّ اللَّهَ	بِكُلِّ	شَيْءٍ	عَلِيمٌ ﴿٦٧﴾	
(is) in the earth	and that Allah	of every	thing	(is) All-Knower	



أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا أَلْبَلِغُ  
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَيْرُ وَالْطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ  
الْخَيْرِ فَاتَّقُوا اللَّهَ يَتَأُولَىٰ الْأَلْبَبِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

98. Know that Allāh is Severe in punishment and that Allāh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger [i.e. Our Messenger Muhammad ﷺ whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allāh knows all that you reveal and all that you conceal. 100. Say (O Muhammad ﷺ): "Not equal are *Al-Khabīth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabīth* may please you." So fear Allāh, O men of understanding in order that you may be successful.

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ	الْعِقَابِ	وَأَنَّ اللَّهَ	غَفُورٌ
know that Allah (is) Severe	(in) punishment	and that Allah	(is) All-Forgiving
رَحِيمٌ ﴿٩٨﴾ مَا	عَلَى الرَّسُولِ	إِلَّا أَلْبَلِغُ	وَاللَّهُ يَعْلَمُ
Most Merciful	not	but to convey (the message)	and Allah knows
مَاتُتُونَ ﴿٩٩﴾ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ	لَا يَسْتَوِي الْخَيْرُ وَالْطَّيِّبُ	وَلَوْ أَعْجَبَكَ كَثْرَةُ	فَاتَّقُوا اللَّهَ
what you reveal	and what you conceal	say	and good [things]
even though fascinates you	(the) abundance	(of) bad [things]	so fear Allah
يَتَأُولَىٰ	الْأَلْبَبِ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾	
O men	(of) understanding	so that you may succeed	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَلْ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ  
يُنْزِلُ الْقُرْءَانَ تُبَدَلْ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّنْ  
قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ  
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allāh has not instituted things like *Bahīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allāh, and most of them have no understanding.

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	لَا تَسْأَلُوا	عَنْ أَشْيَاءَ	إِنْ بُدِّ
0 (you)	who believe	ask not	about the things	if they are made clear
لَكُمْ	تَسْؤُكُمْ	وَإِنْ تَسْأَلُوا	عَنْهَا	حِينَ
to you	they would trouble you	and if you will ask	about these	while
يُنَزَّلُ الْقُرْآنُ	تُبَدِّلُكُمْ	عَفَا اللَّهُ عَنْهَا		
the Quran is being revealed	they would be made clear to you	Allah has forgiven that		
وَاللَّهُ	غَفُورٌ	حَلِيمٌ	قَدْ سَأَلَهَا	قَوْمٌ
and Allah	(is) All-Forgiving	All-Forbearing	indeed asked such (questions)	a people
مِّن قَبْلِكُمْ	ثُمَّ أَصْبَحُوا	بِهَا	كَافِرِينَ	
before you	then they became	on [it] (that account)	disbelievers	
مَا جَعَلَ اللَّهُ	مِنْ بَحِيرَةٍ	وَلَا سَائِبَةٍ	وَلَا وَصِيلَةٍ	
neither Allah has instituted	of (things like) a Bahira	nor a Saibah	nor a Wasilah	
وَلَا حَامٍ	وَلَكِنَّ الَّذِينَ كَفَرُوا	يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ		
nor a Ham	[and] but those who disbelieve	invent a lie against Allah		
وَأَكْثَرُهُمْ		لَا يَعْقِلُونَ		
but most of them		(do) not understand		

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ  
أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَتَأَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا



يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٤﴾

104. And when it is said to them: "Come to what Allāh has revealed and to the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that which you used to do.

وإِذَا قِيلَ	لَهُمْ	تَعَالَوْا	إِلَى مَا أَنْزَلَ اللَّهُ	وَالِى الرَّسُولِ
and when it is said	to them	come	to what Allah has revealed	and to the Messenger
قَالُوا حَسْبُنَا	مَا وَجَدْنَا	عَلَيْهِ	ءَابَاءَنَا	
they say suffices us	what we found	upon it	our forefathers	
أَوْ لَوْ كَانَ ءَابَاؤُهُمْ	لَا يَعْلَمُونَ شَيْئًا	وَلَا يَهْتَدُونَ ﴿١٠٥﴾		
even though their forefathers were?	not knowing anything	nor they had guidance		
يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	عَلَيْكُمْ	أَنْفُسَكُمْ	
O (you)	who believe	on you	(is to take care of) your own selves	
لَا يَضُرُّكُمْ	مَنْ ضَلَّ	إِذَا اهْتَدَيْتُمْ	إِلَى اللَّهِ مَرْجِعُكُمْ	
will not harm you	who goes astray	when you are guided	to Allah (is) return of you	
جَمِيعًا	فَيُنَبِّئُكُمْ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿١٠٥﴾	
all	then He will inform you	of what you had been	doing	

يَا أَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ أَشْنَانٌ ذَوَاعِدِلٍ مِّنْكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَبْتَكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَنْتَظِرُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you don't find) two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salāt* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e., ordained by) Allāh, for then indeed we should be of the sinful."

يَتَأَيَّهَا	الَّذِينَ آمَنُوا	شَهَدَةُ	بَيْنَكُمْ	إِذَا	حَضَرَ أَحَدَكُمْ
O (you)	who believe	(take) witness	between you	when	approaches any of you
الْمَوْتُ	حِينَ	الْوَصِيَّةِ	اِثْنَانِ	ذَوَا عَدْلٍ	مِّنْكُمْ
the death	while	(making) a will	two	just men	among you
مِنْ غَيْرِكُمْ	إِنْ أَنْتُمْ ضَرَبْتُمْ	فِي الْأَرْضِ	فَأَصْبَحْتُمْ		
from (among) other than you	if you are travelling	through the land	and befalls you		
مُصِيبَةٌ	الْمَوْتُ	تَحْبِسُونَهُمَا	مِنْ بَعْدِ	الصَّلَاةِ	
calamity	(of) the death	you detain them both	after	the prayer	
فَيَقْسِمَانِ	بِاللَّهِ	إِنْ أَرَبْتُمْ	لَا نَشْتَرِي	بِهِ	
and let them both swear	by Allah	if you doubt (them)	we will not sell	it for	
ثَمَنًا	وَلَوْ كَانَ ذَا قُرْبَىٰ	وَلَا نَكْتُمُ	شَهَادَةَ اللَّهِ		
a price	even if he is a near relative	and we will not conceal	(the) Testimony (of) Allah		
إِنَّا	إِذَا	لَمِنَ الْأَثِمِينَ			
indeed we	then	surely (will be) among the sinners			

فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَاخْرَأْ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَىٰ فَيَقْسِمَانِ بِاللَّهِ لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهٍ أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ آيْمَانِهِمْ فَأَتَوْا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾



107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers." 108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious and disobedient).

فَإِنْ	عُثِرَ عَلَىٰ	أَنَّهُمَا اسْتَحَقَّا	إِثْمًا	فَأَخْرَانِ يَقُومَانِ
then if	it is discovered	that the two were guilty	(of) sin	then two others shall stand
مَقَامَهُمَا	مِنَ الَّذِينَ	اسْتَحَقَّ عَلَيْهِمْ	الْأَوْلَىٰ	
(in) their place	from (among) those who	have a lawful right over them	the nearest in kin	
فَيُقْسِمَانِ	بِاللَّهِ	لَشَهَدَتُنَا	أَحَقُّ	
and let them both swear	by Allah	surely our testimony	(is) truer	
مِنْ شَهَدَتِهِمَا	وَمَا اعْتَدَيْنَا	إِنَّا		
than (the) testimony of the (other) two	and we have not transgressed	indeed we		
إِذَا	لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾	ذَلِكَ	أَدْنَىٰ	أَن يَأْتُوا
then	surely (will be) among the wrongdoers	that	(is) closer	that they give
بِالشَّهَادَةِ	عَلَىٰ وَجْهِهَا	أَوْ يَخَافُوا	أَن تُرَدَّ	أَيْمَنُ
evidence	in its (true) form	or they fear	that will be refuted	(their) oaths
بَعْدَ	أَيْمَنِهِمْ	وَاتَّقُوا اللَّهَ	وَأَسْمِعُوا	وَاللَّهُ
after	their (others) oaths	so fear Allah	and listen	and Allah
لَا يَهْدِي الْقَوْمَ		الْفَاسِقِينَ ﴿١٠٨﴾		
(does) not guide the people		(who are) the transgressors		

﴿١٠٨﴾ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١٠٩﴾ إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ

الْقُدُسُ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ  
وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ  
طَيْرًا بِإِذْنِي وَتَبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ  
كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا  
إِلَّا سِحْرٌ مُبِينٌ ﴿١٠٩﴾

109. On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." 110. (Remember) when Allāh will say (on the Day of Resurrection): "O 'Isā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Ruh-ul-Qudus* [Jibrāil (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the *Taurāt* (Torah) and the *Injil* (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

يَوْمَ		يَجْمَعُ اللَّهُ الرُّسُلَ		فَيَقُولُ	
(on the) Day (when)		Allah will gather the Messengers		and will say	
مَاذَا أُجِبْتُمْ		قَالُوا لَا عِلْمَ		إِنَّا لَنَاقِلُ	
what answer you were given		they said no knowledge		we have	
عَلَّمُ الْغُيُوبِ ﴿١١٠﴾		إِذْ قَالَ اللَّهُ		يَعِيسَى ابْنُ	
(are) All-Knower (of) the hidden things		(remember) when Allah said		O Jesus son	
مَرْيَمَ		عَلَيْكَ		وَعَلَى وَلَدَتِكَ	
(of) Mary		upon you		and upon your mother	
أَذْكُرْ نِعْمَتِي		إِذْ			
remember My Favour				when	



أَيَّدْتُكَ	بِرُوحِ الْقُدُسِ	تُكَلِّمُ النَّاسَ	فِي الْمَهْدِ
I strengthened you	with the Holy Spirit	you speak to the people	in the cradle
وَكَهْلًا	وَإِذَا	عَلَّمْتُكَ	أَلَكْتُبَ
and (in) maturity	and when	I taught you	the Book
وَالْإِنْجِيلَ	وَإِذَا تَخَلَّقُ	مِنَ الطِّينِ	كَهَيْئَةِ
and the Gospel	and when you make	from the clay	like (the) figure
بِإِذْنِي	فَتَنْفُخُ	فِيهَا	فَتَكُونُ طَيْرًا
by My Leave	and you breathe	into it	and it becomes a bird
وَتُبْرِئُ الْأَكْمَهَ	وَالْأَبْرَصَ	بِإِذْنِي	وَإِذَا تَخْرِجُ
and you heal the born blind	and the leper	by My Leave	and when you raise
الْمَوْتَى	بِإِذْنِي	وَإِذَا كَفَفْتُ	بَنِي إِسْرَءِيلَ عَنْكَ
the dead	by My Leave	and when I restrained	(of) Israel (the) Children from you
إِذَا	جِئْتَهُمْ	بِالْبَيِّنَاتِ	فَقَالَ
when	you came to them	with clear proofs	and said
مِنْهُمْ	إِنْ هَذَا	إِلَّا سِحْرٌ	مُّبِينٌ
among them	this (is) not	but a magic	clear

وَإِذَا أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرِسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

111. And when I (Allāh) inspired Al-Hawāriyyūn [the disciples of 'Īsā (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." 112. (Remember) when Al-Hawāriyyūn (the disciples) said: "O 'Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Īsā (Jesus) said: "Fear Allāh, if you are

indeed believers.” 113. They said: “We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses.”

وَاِذَا اَوْحَيْتُ	اِلَى الْحَوَارِثِ	اَنْ اٰمِنُوْا	فِي	وَرِسُوْلِيْ	قَالُوْا
and when I inspired	to the disciples	to believe	in Me	and in My Messenger	they said
ءَاٰمَنَّا	وَأَشْهَدُ	بِأَنَّا	مُسْلِمُونَ	اِذْ قَالَ	الْحَوَارِثُ
we believed	and bear witness	that indeed we	(are) Muslims	when said	the disciples
يَعِيسَى	ابْنُ	مَرْيَمَ	هَلْ يَسْتَطِيعُ رَبُّكَ	اَنْ يُنْزِلَ	عَلَيْنَا
O Jesus	son	(of) Mary	(does) your Lord have power?	to send down	to us
مَائِدَةً	مِّنَ السَّمَاءِ	قَالَ	اَتَقْوُوا اللَّهَ	اِنْ كُنْتُمْ مُّؤْمِنِيْنَ	قَالُوْا
a table spread	from the heaven	he said	fear Allah	if you are believers	they said
نُرِيْدُ	اَنْ نَّأْكُلَ	مِنْهَا	وَتَطْمِئِنُّ قُلُوْبُنَا	وَنَعْلَمَ	اَنْ
we wish	that we eat	of it	and our hearts be satisfied	and we know	that
قَدْ صَدَقْتَ	عَلَيْهَا	وَنَكُوْنُ	مِنَ الشَّاهِدِيْنَ		
indeed you have told us the truth	on that	and we be	among the witnesses		

قَالَ عِيسَى ابْنُ مَرْيَمَ اَللّٰهُمَّ رَبَّنَا اَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُوْنُ لَنَا عِيْدًا لِأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِيْنَ ﴿١١٤﴾ قَالَ اللّٰهُ اِنِّیْ مُنْزِلُهَا عَلَیْكُمْ فَمَنْ یَكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّیْ اُعَذِّبُهُ عَذَابًا لَا اُعَذِّبُهُ اَحَدًا مِّنَ الْعٰلَمِیْنَ ﴿١١٥﴾

114. 'Īsā (Jesus), son of Maryam (Mary), said: “O Allāh, our Lord! Send us from the heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers.” 115. Allāh said: “I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Ālamīn (mankind and jinn).”

قَالَ	عِيسَى	ابْنُ	مَرْيَمَ	اَللّٰهُمَّ	رَبَّنَا	اَنْزِلْ عَلَيْنَا
said	Jesus	son	(of) Mary	O Allah	our Lord	send down upon us



مَايِدَةً	مِنَ السَّمَاءِ	تَكُونُ لَنَا	عِيدًا	لَا وَلَنَا
a table spread	from the heaven	which will be for us	a festival	for first of us
وَأَخِرْنَا	وَأَيَّةً	مِّنكَ	وَأَرْزُقْنَا	وَأَنْتَ
and last of us	and a sign	from You	and provide us (sustenance)	and You
خَيْرٌ	الرَّازِقِينَ	قَالَ اللَّهُ	إِنِّي	مُنْزِلَهَا
(are the) Best	(of) the sustainers	Allah said	verily I	(will) send it down
عَلَيْكُمْ	فَمَنْ يَكْفُرْ	بَعْدَ	مِنْكُمْ	فَإِنِّي
to you	but whoever disbelieves	after (that)	among you	then verily I
أَعَذِّبُهُ	عَذَابًا	لَّا أَعَذِّبُهُ	أَحَدًا	مِّنَ الْعَالَمِينَ
will punish him	(with) a torment	I have not punished	anyone	of the worlds

وَإِذْ قَالَ اللَّهُ يَٰعِيسَىٰ ابْنَ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ قُلْتُ  
 سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۖ إِنْ كُنْتُ قُلْتُهُ، فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي  
 نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

116. And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā (Jesus), son of Maryam (Mary)! Did you say to men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

وَإِذْ قَالَ اللَّهُ	يَٰعِيسَىٰ ابْنَ مَرْيَمَ	أَنْتَ قُلْتَ	لِلنَّاسِ
and (remember) when Allah said	O Jesus son	(did) you say?	to the people
أَتَّخِذُونِي وَأُمِّيَ	إِلَهَيْنِ	مِن دُونِ اللَّهِ	قَالَ سُبْحَانَكَ
and my mother	(as) two gods	besides Allah	he will say Glory be to You
مَا يَكُونُ لِي	أَنْ أَقُولَ	مَا لَيْسَ لِي	بِحَقِّ ۖ
for me	that I say	I had not	any right
إِنْ كُنْتُ قُلْتُهُ	تَعْلَمُ مَا فِي	نَفْسِي وَلَا أَعْلَمُ	مَا فِي نَفْسِكَ
said it	if I had	what	that I say

فَقَدْ عَلِمْتَهُ	تَعْلَمُ مَا	فِي نَفْسِي	وَلَا أَعْلَمُ
then surely You would have known it	You know what	(is) in my soul	and I (do) not know
مَا فِي	نَفْسِكَ	إِنَّكَ	أَنْتَ
what (is) in	Your Soul	indeed [You]	You
		عَلَّمَ الْغُيُوبِ	(are) All-Knower (of) the hidden things

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۖ إِنَّ تَعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

117. "Never did I say to them aught except what You (Allāh) did command me to say: 'Worship Allāh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise."

مَا قُلْتُ	هُمْ	إِلَّا مَا	أَمَرْتَنِي	بِهِ	أَنْ أَعْبُدُوا اللَّهَ
I (did) not say	to them	except what	You commanded me	[of it]	that you worship Allah
رَبِّي	وَرَبَّكُمْ	وَكُنْتُ	عَلَيْهِمْ	شَهِيدًا	مَا دُمْتُ
my Lord	and your Lord	and I was	over them	a witness	till I remained
فَلَمَّا	تَوَفَّيْتَنِي	كُنْتَ	أَنْتَ	الرَّقِيبَ	عَلَيْهِمْ
but when	You recalled me	You were	[You]	the Watcher	over them
وَأَنْتَ	وَأَنْتَ	وَأَنْتَ	وَأَنْتَ	وَأَنْتَ	وَأَنْتَ
and You	and You	and You	and You	and You	and You
عَبَادُكَ	فَإِنَّهُمْ	إِنْ تَعَذِّبَهُمْ	شَهِيدٌ	عَلَيْهِمْ	فَإِنَّهُمْ
(are) Your slaves	then verily they	if You punish them	(are) a Witness	thing	over every
وَأِنْ تَغْفِرَ لَهُمْ	فَإِنَّكَ	أَنْتَ الْعَزِيزُ	الْحَكِيمُ		
and if You forgive	then verily You	[You] (are) the All-Mighty	the All-Wise		

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا



رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

119. Allāh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success (Paradise). 120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

قَالَ اللَّهُ	هَذَا	يَوْمٌ	يَنْفَعُ الصَّادِقِينَ	صَدَقْتُهُمْ	لَهُمْ
Allah said	this	Day	the truthful shall profit	(from) their truth	for them
جَنَّاتٌ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	أَبَدًا
(are) Gardens	flowing under them	the rivers	they (will) abide	in it	forever
رَضِيَ اللَّهُ عَنْهُمْ	وَرَضُوا	عَنْهُ	ذَلِكَ	الْفَوْزُ	
Allah is pleased with them	and they are pleased	with Him	that	(is) the success	
الْعَظِيمُ	لِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	
great	for Allah (is the) dominion	(of) the heavens	and the earth	and what	
فِيهِنَّ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ	
(is) in them	and He	over every	thing	(is) All-Powerful	

### سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾